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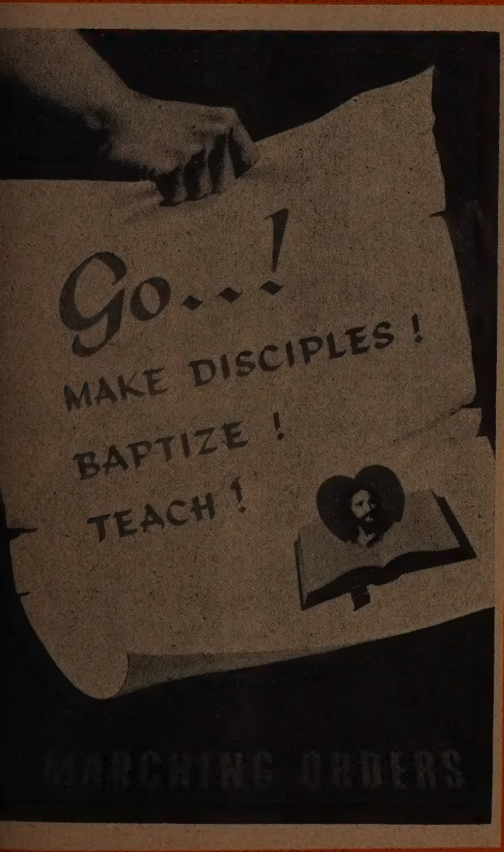
LUTHERAN MEN



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LUTHERAN MEN

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ur Marching Orders

WILLIAM C. BERKEMEYER

Final Message in Our Series on "The Bible in Daily Living"

"MARCHING ORDERS" are not given soldier until he is able to under- nd them and carry them out vic- iously. Only after his body is ined to endure hardship, his hands use weapons skillfully, his mind to derstand the meaning and purpose the orders he receives and his heart respond in loyalty and confidence his leader is a soldier ready to re- ve battle orders. So it is in the ex- rience of the Christian warrior. The larching Orders" which God gives rough the Scriptures come only af- the Bible has been used in daily ing to prepare a man to be a good ldier of Jesus Christ.

We read first to meet the good and acious Saviour there: to know his ve, to feel his strengthening pres- ce, to understand his wise will. is is the beating heart of the Bible, e rhythm which we must catch d make our own. We read the Bible xt for light from Christ: light out ourselves, our fellows, our re- lationships to our God and our fellows. By that light we see how to live from day to day and to walk and work according to God's will. We read the Bible also for power, so that we may gain the spiritual desire and the moral ability to do God's service. We read that we may be swept along on the Eternal tidal wave. Thus are we made ready and eager to serve and suffer and fight for our Lord and his kingdom; trained to use the weapons of faith and hope and the Gospel in order to win men for Christ; prepared mentally to understand the strategy of our Lord; but most of all bound in grateful love and adoring loyalty and supreme confidence in our courageous, battle-scarred martyr leader, Jesus Christ.

Only then are we ready to read the Bible for its "marching orders." It is important to realize this. Many people, ignoring this preparation, misread the commands of the Lord in the Bible, or find them unintelligible, or fail to have the skill and power to carry them out. Only those who are prepared will perceive behind the

The Rev. William C. Berkemeyer is pastor St. Matthew's Church, Bethlehem, Pa.

many detailed commandments of God a common pattern, a battle plan.

Everywhere and in every age of the Old Testament and the New, God said to his soldiers what he says to us: "Go!" We are to take the initiative. We are to seek men where they are, not only geographically but socially, racially, culturally morally. We are to seek out the foe and conquer him for Christ. We are not just to sit and wait and hope and pray and beckon. We are to go where men are — where the need is. We are to force battle. We are to attack. But how?

In every age of the Scriptures God said to his soldiers what he now says to us: "Make disciples!" The warfare we are to wage is a warfare of the mind and heart and will. By the power and clarity and warmth of our words, by the sincerity of our living witness, by the sympathy of our heart and the service of our hands we are to draw others. Christ and his way and his love are to be so real and appealing in us that men will want to become his disciples, his followers, desiring to know him better and to join his forces. But how is that realized?

In varying forms throughout God's dealings with men in Biblical times, God said to his soldiers what he says to us now: "Baptize!" Baptism is a sacrament of the Church militant, the army of Christ. The victory God would have us win cannot be achieved by individualistic guerrilla warfare. We are to fight as an army, a team, supporting each other on every side, advancing together as the Church. In the old Roman legions the "sac ment" was the soldier's pledge a seal of allegiance. Baptism is a r symbol of a covenant relationship. is not only the new recruit's sole pledge of loyalty. It is first of all t leader's invitation and acceptance enlistment into the army of t Church. We are to baptiez so th men may know and feel and he their Lord say: "Ye have not chos me, but I have chosen you." That l ing consciousness is to be the mea of keeping the rawest, weakest recr from deserting; the means too of veloping him into a capable, lo veteran. But again, how?

The final word which everywh and in every age of the Old Tes ment and the New, the living G spoke is the final word he speaks us today: "Teach!" The conquest sin and evil in us and in the wo will not be realized through one b tle. The strategic battle has ind been fought and won by Christ Je himself. But there remains a long w with many campaigns. New conve must be taught to know our lea more intimately; taught how to fi and win; taught new ways of comb ing evil and conquering men's hea and consciences; taught to discipl themselves morally and spiritually good Christian soldiers. We who veterans of many campaigns likew need to use the Bible daily to taught all this, too.

These are our marching orde "Go . . . Make Disciples . . . Bap . . . Teach!" Forward march!

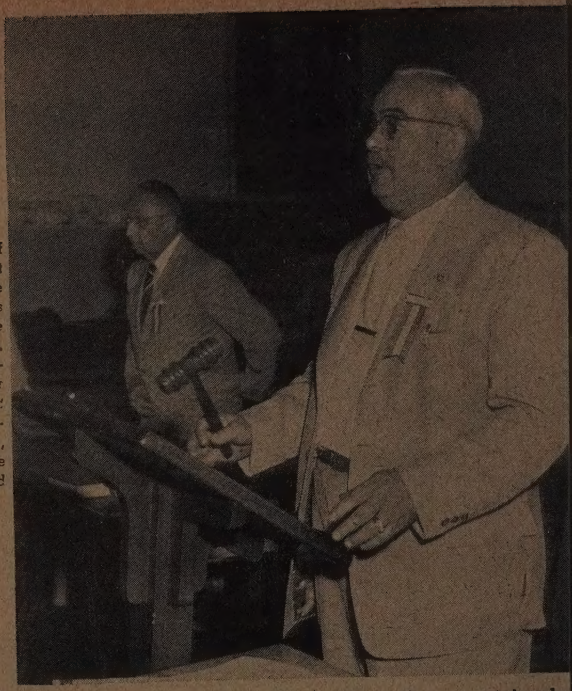
'he Washington Convention

JOSEPH B. MOHR

WHEN THE officers and committees ›orted "progress," they really ·ant it, at the 18th biennial conven-n of The Brotherhood of The Unit-Lutheran Church in America, Sept. 21, in Luther Place Memorial theran Church, Washington, D.C. e 80 visitors and 210 delegates re-ned home from the "streamlined" sions challenged by past perform-es to press on toward an even bet-biennium of service to the church. Treasurer Ernest C. J. Haller's tement that there were surpluses in Brotherhood accounts, with an r-all balance of $11,734 as of last June 30, was gratefully received. Executive Secretary Earle W. Bader indicated that in the past biennium vastly improved literature had been produced, *Lutheran Men* had operated on a self-sustaining basis, 106 newly organized congregational Brotherhoods had been chartered, and the Brotherhood had tried in every way to cooperate with the programs of the church at large. Fred W. Konemann reported that the Brotherhood had cooperated with The Board of Social Missions in promoting evangelism throughout the church. And William F. Kedde gave accounts of amazing

ULCA Brotherhood Officers and Executive Committee Elected at the Washington, D.C., Convention

irst row, left to right: First Vice-President William Sheilock, Coplay, Pa., Treasurer Ernest J. Haller, Northampton, Pa., President Merwyn C. Fuss, Taneytown, Md., Secretary Aubrey ...ney, Kings Mountain, N.C., Third Vice-President David Blomstrom, Smyrna, Ga. Rear row: ...cutive Committee, William F. Kedde, Omaha, Neb.., Second Vice-President B. T. Bodie, ...umbia, S. C., Executive Committee, Irwin L. Bortner, Harrisburg, Pa., and the Rev. Lester ... Utz, Pittsburgh, Pa.



Candid Shot of Leading Officers at Convention: Earle W. Bader, left, was re-elected Executive Secretary; Ralph J. Wohlsen, who presided at Business Sessions, was not eligible for re-election as President, according to the ULCA Brotherhood Constitution.

stewardship efforts in the various synods.

Such reports were gratefully received, especially by those who could think back four years when conditions were different, as indicated in the report of President Ralph J. Wohlsen, who said:

"My thoughts go back to the start of these past four years, when, as you will recall, our ranks were divided, our treasury depleted, our activities in the programs of our church almost negligible — and with all this we had a constantly mounting debt that had reached a total of over $23,000. In short, we were bankrupt, inactive in God's work, and very seriously vided . . .

"As I review the various reports tears of joy well up in my eyes for grace of our heavenly Father in ing me into this position as your p ident, and guiding and directing during these four years, to make sible the encouraging reports of departments and committees at biennium. I would have each of brethren know that of myself I c not have accomplished anythin all, but through faith and the g ance of our heavenly Father, thr his Holy Spirit, we have been ab remove the mountains that stoo our path."

The Convention Opens

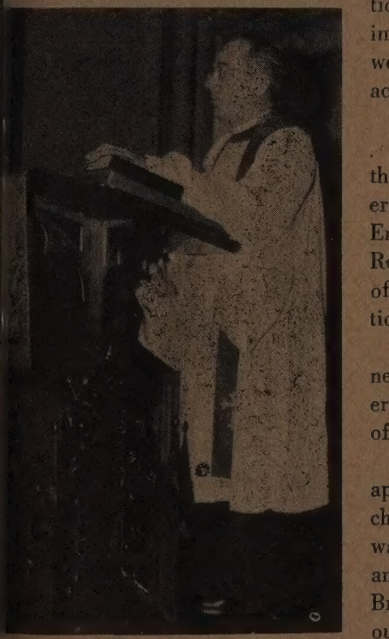
ctivities in Washington started on lay evening, Sept. 19, when early vals were entertained at a recep- in Luther Place Church, the Rev. L. Ralph Tabor, pastor.

he hosts of the convention — the ryland Synod Brotherhood, led by sident Fred J. Sendelbach, and the shington Convention Committee, ded by General Chairman Robert Hamer — did a perfect job in pro- ing for the comfort and pleasure visitors and delegates during the ire convention.

The convention proper opened on urday morning at 8 o'clock with registration of delegates and visitors. An hour later, devotions were led by the Rev. Joseph B. Mohr, editor of *Lutheran Men,* who spoke on the convention theme, "The Bible in Daily Living."

Mr. Wohlsen formally opened the business sessions with the Office for the Opening of a Convention of a Lay Organization of the Church. He called upon Mr. Sendelbach and Pastor Tabor for a few words of welcome, and upon Merwyn C. Fuss, the newly elected ULCA Brotherhood president, for a response.

Reports of all officers and committees were presented in a pre-convention bulletin that had been sent out in advance to delegates. All reports were received and recommendations acted upon.



The Rev. Joseph B. Mohr
Editor, Lutheran Men
Convention Chaplain

Reference and Counsel

Hans P. Treuenfels, president of the Brotherhood of the United Lutheran Synod of New York and New England, serving as chairman of the Reference and Counsel Committee, offered the following recommendations, which were adopted:

1. The place of the meeting of the next convention of the ULCA Brotherhood should be decided by a vote of the convention.

2. The ULCA Brotherhood should applaud all efforts to promote a church-wide emphasis on tithing as a way to practice Christian stewardship, and pledge active support of the Brotherhood to such efforts throughout the church.

3. The Executive Committee of the Brotherhood should publish a hand-

book and operations manual on the specific duties of Brotherhood men and officers everywhere, on every level of Brotherhood work.

Nominations and Elections

Robert C. Hamer, serving on the Nominating Committee, presented a slate of officers, and additional nominations were made from the floor. The following officers and committee members were elected: President Merwyn C. Fuss, Taneytown, Md.; First Vice-President William Shetlock, Coplay, Pa.; Second Vice-President B. T. Bodie, Columbia, S.C.; Third Vice-President David Blomstrom, Smyrna, Ga.; Secretary Aubrey Mauney, Kings Mountain, N.C.; Treasurer Ernest C. J. Haller, Northampton, Pa.; members of the Executive Committee, William F. Kedde, Omaha, Nebr.; Irwin L. Bortner, Harrisburg, Pa., and the Rev. Lester M. Utz, Pittsburgh, Pa. (See photo page 5.)

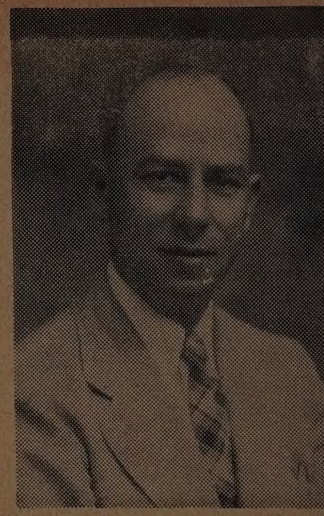
Amendment to Constitution

Notice was given of a proposed amendment to the ULCA Brotherhood constitution, to be voted upon at the next convention. The amendment is to this effect: Article 6, Officers, Section 3—that the immediate past president shall be an officer of the Brotherhood, and, as such, a member of the Executive Committee, and his term shall equal the term or terms of his successor in office.

President's Report

The Committee on President's Report, headed by Fred Konemann, brought before the convention these recommendations in the report:

"I recommend the adoption of a res-



Our New President

olution calling for the acceptance the Brotherhood of the continua of the evangelism efforts of the Br erhood during last year; that the ecutive Committee contact The Bo of Social Missions for advice in w ing out the details, and that this made a permanent annual progra the Brotherhood.

"I further recommend that the ecutive Committee be instructed t up a 'building fund' for the pur of the Brotherhood building or ing its own office and service buil at such time in the future and at location as may be determined by ture convention action of the Brot hood; furthermore that donations that cause be sought after and enc aged; and still further that 40 cent of all surplus funds at the en each fiscal year, from all bran and departments of the Brotherh

donated to this 'building fund' ing immediately."

he first paragraph was adopted. reference to the second para- h, the Committee on President's ort questioned the advisability of ng a permanent Brotherhood ture and recommended that a mittee be appointed by the new dent to study this matter and re- back at the next convention.

Next Convention

he convention acted upon two in- ions, the one to hold the next ention in Kitchener, Ont., Cana- and the other in Atlanta, Ga. The Norman Berner, manager of the ed Lutheran Publication House in Kitchener, spoke on behalf of Kitchener invitation, and J. H. en, president of the Georgia-Ala- a Synod Brotherhood, on behalf he Atlanta invitation. The conven- voted to hold its next meeting in nta.

fter the newly elected officers and bers of the Executive Committee been installed by the convention plain, the new Brotherhood presi- , Mr. Fuss, formally closed the ention.

Executive Committee Meeting

mmediately after the convention ed, the new Executive Committee and elected Earle W. Bader as utive secretary for a term of three s instead of the customary two s, and also re-elected Pastor Mohr ditor of *Lutheran Men.* It was de- d to hold the next Administrative mittee meeting in Bethlehem on . 22 at 10 a.m.

Fellowship Banquet

The fellowship banquet was held on Saturday evening at 7:15 o'clock in The Mayflower, the convention hotel, where 500 men and women enjoyed a turkey dinner and an excellent program of entertainment.

Mr. Hamer welcomed the guests and introduced the toastmaster, Judge James F. Henninger, of Allentown, Pa., who delighted his audience in his inimitable way.

Judge Henninger introduced Dr. Paul C. Empie, executive director of the National Lutheran Council, who spoke briefly, bringing greetings and thanks from those who were helped by Lutheran World Action in Europe. Dr. Empie warned that the task was not completed, but he assured his listeners that Europeans "go to bed giving thanks for their friends in America."

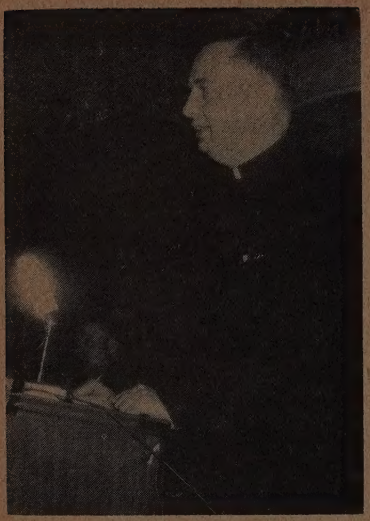
Judge Henninger also introduced the main speaker of the evening, the Rev. Dr. Franklin Clark Fry, president of The United Lutheran Church in America, who gave an impressive address on the theme, "The Lutheran Church — A Series of Paradoxes."

At the close of the evening program Dr. Fry presented honorary life memberships in the Brotherhood to Dr. Empie, Mr. Hamer, Editor Mohr, and Past-President Wohlsen.

The Rev. J. Frank Fife, D.D., president of the Maryland Synod, offered the invocation, and Dr. Tabor pronounced the benediction.

Communion and Breakfast

On Sunday morning at 7:30 o'clock a Brotherhood communion service



Dr. Franklin Clark Fry
"Lutheran Church—Paradoxes"

was held in Luther Place Church. Liturgists were Dr. Fife, and the Rev. Edward R. Bley, pastoral advisor to the Washington District Brotherhood. Celebrants were Dr. Tabor and chancel assistant, the Rev. Albert R. Brukhart.

After the service, breakfast was served in the basement of the church.

Brotherhood Rally

Dr. Empie gave an address on "The Christian Dynamic" at the Brotherhood rally in Luther Place Church on Sunday afternoon at 3 o'clock. The Rev. Frederick J. Eckert, pastoral advisor of the Maryland Synod Brotherhood, and Editor Mohr were the liturgists. Anthems were sung by the National Lutheran Chorus, under the direction of Charles A. Whitten.

Dr. Fry's Address

The substance of Dr. Fry's address on "The Lutheran Church — A Se of Paradoxes" at the fellowship b quet was as follows:

Great things are paradoxical; a thing easily explained is small. Li not easily defined, and neither Christianity. Truth is greater t definition.

The Lutheran Church, in its gr ness, presents a series of five p doxes.

First, the Lutheran Church i most highly confessional church, it also is ecumenical. Our unity sides in our faith, with people be ing the same Word of God. We n no church orders — only a com confession. And yet the Luth Church is ecumenical. We do not lieve the ecumenicity demands a tering-down of all faiths into a c mon pool. We can have unity a sit down around the Word of God matter what our outward organiza may be.

Second, no church is so divided yet so unified as the Lutheran Chu We are cruelly divided because o international situation, and the ch is suffering terribly in eastern E rope. Yet people cling to their f especially in Esthonia and La But the church holds together. T is no stronger family than the L eran Church. During the recent Lutheran countries were arr against one another, but today are brothers again. The Luth World Federation Assembly was in a former enemy country, but thought only of their unity in fai

Third, our church has been ter

)unded, but it is expanding amaz-gly. We lost the Baltic states; east-n Germany was made void of evan-lical Christianity; Polish Lutherans e suffering; Christian boundaries ve contracted. Consequently our forts toward relief have had to be eater than those of any other Prot-tant church. Altogether, we sent ore money and goods overseas than e other Protestants and the Catho-s. However, we have had the vitali-to grow, for the first time in 400 ars. We are growing in Canada, and Brazil, where we have a United utheran Church of 400,000, in con-ast to 70,000 some years ago. We e by far the largest Protestant urch in South America. We are also panding in Sumatra, where the Ba-k Church numbers 450,000 strong the largest Protestant church in sia.

Fourth, the Lutheran Church be-eves that the church exists only for e Gospel and yet it healthily exerts n influence for world peace. The hurch exists to enable God and man meet, not to insure world peace and olitical security. We should guard gainst those who would support the hurch for political reasons. The hurch has a unique, divine and reli-ious mission, but at the same time, as by-product, it is contributing to the chievement of peace. We are not elpless, because the church has re-leemed us from helplessness. The mperor of Japan was amazed that ve could be at peace with his nation.)ur Christian gifts of relief melted earts in Japan. Compassion has flowed from Christians, winning many enemy hearts. There is a new spirit in Germany, through our help. And compassion and mercy will win sympathy in the Near East.

Fifth, the Lutheran Church serves me and I must serve in return. The church gives me the most precious things I possess, especially my hope of a forgiving God. The church has helped me to live sanely in this world. I must therefore serve like a taper; I must burn; I must be consumed.

Dr. Paul C. Empie
Rally Speaker

At the Brotherhood rally on Sunday afternoon, Dr. Empie, who spoke on "The Christian Dynamic," said in effect:

The way to judge the Christian dynamic is to view it in situations of stress, as in Europe today, rather than in the American situation. In parts of

Europe, Christianity is being challenged; the children belong to the state; God no longer matters; Christianity is being liquidated. Where the church is in conflict, the Christian dynamic is seen at its best.

"We in the Russian zone," said one European, "do not preach about the victory Christianity can win over communism, but we preach about the victory Christ *has already won* over the forces of sin and evil."

That sounds like "pie in the sky," as the Communists say, but it is not. The victory has been won — not to make the world safe for democracy, or to rid the world of tyrants — but to enable men to resist evil and fear.

American Christians impatiently seek results immediately. They say, "Why should we fight against evil if we won't outlive it?" Of a different opinion, early Christians resisted evil, suffered persecution. They knew they couldn't win the victory in their own time, but they persevered. It was not their purpose to win worldly victories, but if they chanced to do so along the way, they thanked God. They were primarily interested in changing men's lives.

The worst thing that could happen to us would not necessarily be a defeat at the hands of Russia. Others have been defeated by Russia and they still live, showing a Christian dynamic that we who live in abundance and peace cannot show.

We are in greater danger than those behind the Iron Curtain, for they must fight and make decisions, while we can remain sleepy and dull. They know the meaning of the cross, a because they suffer, they can att great heights.

We can know the meaning of cross, too, if we enter vicariously i their sufferings. We can abandon o selves to help them; we can suff too.

The Christian task is to witness the victory Christ has won over s ishness, greed and evil. We must b witness, as Christians, as citizens, churchmen.

For even our democracy can survive without moral foundatio We must learn to work and live w all kinds of people, even though do not agree with them. We m show the Christian dynamic in phases of our lives in this country.

And in the rest of the world must also bear witness. Ameri Christians cannot go around world posing as Christians but ign ing what our nation's policies h been. There are places in the wo where we definitely are on the wr side of the fence. In some places symbolize the Middle Ages.

That is why we must bear witn and make the Christian dyna work. We must work as citizens bring the national policy to a hig level.

As churchmen we can witn through Lutheran World Action. have helped to spread justice a mercy; helped regain the confide of people who need help. The mo we can release counts much, but Christian dynamic we can rele through Lutheran World Act

unts for more. If we do not continue to sacrifice and release the hristian dynamic, people will think e do not care.

We must give of ourselves, expend rselves, if we are not to fail God id betray our fellow men. The hristian dynamic must be applied our day.

●

Meet Our New President

Merwyn C. Fuss, of Taneytown, ld., was elected president of The rotherhood of The United Lutheran hurch in America at its 18th biennial onvention in Luther Place Memorial utheran Church, Washington, D.C., September 20. He succeeds in of-e Ralph J. Wohlsen, Bridgeport, onn., and, like his predecessor, rings to the Brotherhood a wealth of xperience in church, civic and busi-ess affairs.

A member of Trinity Lutheran hurch, Mr. Fuss serves as elder on he church council, superintendent of he adult department of the Sunday hool, president of the Adult Bible lass, and member of the Steering ommittee of his church. In Brother-ood work he was president of Trini-Brotherhood, president of the laryland Synod Brotherhood for hree years, and member of the execu-ve committee of the ULCA Brother-ood for two years. Serving the hurch at large, he is a trustee of ressler Orphans Home, Loysville, a member of the board of directors f Camp Nawakwa, and area director f The Lutheran Laymen's Movement r Stewardship.

For 25 years Mr. Fuss held the presidency of the Taneytown Chamber of Commerce, whose membership today is 185. He is also a member and past president of the Taneytown Fire Company. A veteran of World War I, and wounded in action, he today is a member and past commander of Hesson Snider Post, American Legion. He serves as chairman of the program committee of the Taneytown Lions Club; member of Monocacy Lodge 203 F. and A. M., Taneytown, and Taney Lodge 28 I. O. O. F.; member of board of directors of the I. O. O. F. Home, Frederick, Md., and secretary of the board; Grand Chaplain of the I. O. O. F. for Maryland.

After attending the elementary school and Milton Academy in his home town, President Fuss was graduated from Findlay College Academy and Findlay Business College, Findlay, Ohio, and also the Cincinnati College of Embalming, Cincinnati, Ohio. He then entered the furniture and funeral establishment of his father, as a partner, under the firm name of C. O. Fuss and Son, and upon the death of his father he took ownership of the business and has been operating it ever since under the same name. He had been president of the Birnie Trust Co., Taneytown, for a number of years, and also a director in the Potomac Edison Co.

He was born in Taneytown on July 29, 1895, the son of Charles O. and Alice Eckard Fuss. In 1917 he married S. Viola Marker, Taneytown R.D. He has two daughters, Mrs. John H. Skiles and Alice C. Fuss; three

grandchildren, John Merwyn Skiles, Skiles, all of Taneytown.
Diana Fuss Skiles, Karen Viola

Reason for Rejoicing: **A page of the Auditor's Report pr sented at Convention. Next page: Budget as Adopted.**

THE BROTHERHOOD
OF
THE UNITED LUTHERAN CHURCH IN AMERICA
SURPLUS ACCOUNT

		JULY 1, 1951 TO JUNE 30, 1952
BALANCE, BEGINNING OF YEAR		$ 6,898.
ADD:		
PRIOR YEARS' PRINTING BILL PAID	-	
PLUS ALLOWANCE	-	
INCREASE IN CASH BALANCE - GENERAL BROTHERHOOD ACCOUNT	$2,625.37	
INCREASE IN CASH BALANCE, "LUTHERAN MEN" ACCOUNT	1,916.27	
INCREASE IN CASH BALANCE, HONORARY LIFE MEMBERSHIP AND IN MEMORIAM ACCOUNT	495.52	
		5,037.
INCREASE IN ASSET VALUES:		
ACCOUNTS RECEIVABLE	-	
OFFICE SUPPLIES	-	
FURNITURE AND FIXTURES	-	
LITERATURE AND MERCHANDISE	473.68	
		473.
		$12,409.
LESS:		
DECREASE IN CASH BALANCE - GENERAL BROTHERHOOD ACCOUNT	-	
DECREASE IN CASH BALANCE, "LUTHERAN MEN" ACCOUNT	-	
CASH BALANCE REMAINING IN HONORARY LIFE MEMBERSHIPS AND IN MEMORIAM ACCOUNT	-	
DECREASE IN ASSET VALUES:		
ACCOUNTS RECEIVABLE	$ 198.87	
OFFICE SUPPLIES	476.53	
		675.
BALANCE, END OF YEAR		$11,734.

PROPOSED BUDGET
for
THE BROTHERHOOD
of
THE UNITED LUTHERAN CHURCH IN AMERICA
1953-1955 BIENNIUM

RECEIPTS

	ACTUAL 7/1/50- 6/30/51	ACTUAL 7/1/51- 6/30/52	TENTATIVE Budget 1953-1955
1. Congregational Dues	$13945.60	$16530.70	$17500.00
2. Special Contributions	1395.94	77.30	100.00
3. Brotherhood Sunday Offerings	1090.97	1178.03	2500.00
4. Literature & Merchandise	961.64	1719.66	1800.00
	$17394.15	$19505.69	$21900.00

DISBURSEMENTS

1. Salaries-Executive Sec.	$ 4000.00	$ 4200.00	$ 4620.00
Office Assistant	1716.00	1820.00	2000.00
Stenographer	1560.00	1720.00	1900.00
Office Clerk	1164.58	1293.67	1800.00
2. Postage	676.75	707.08	800.00
3. Literature & Merchandise	925.19	1324.60	1030.00
4. Office Supplies	1116.80	768.39	700.00
5. Traveling Expenses	172.10	615.40	900.00
6. Office Rent	900.00	900.00	1100.00
7. Telephone & Telegraph	292.94	290.82	300.00
8. Treasurer's Expense & Audit	119.97	120.79	150.00
9. American Fed. of Luth. Broth.	500.00	500.00	600.00
10. Brotherhood Sunday Material	225.00	357.40	500.00
11. Promotion & Extension	718.54	1024.69	1500.00
12. Scouting Promotion & Extension	166.90	225.25	500.00
13. Pensions & Social Security	629.40	350.22	400.00
14. Brotherhood Convention	681.16	899.38	250.00
15. Capital Expenditures	186.25	0	600.00
16. Insurance	263.57	121.76	250.00
17. Field Service Expense	0	0	2000.00
18. Deficit	2143.36	0	0
Miscellaneous	28.88	0	0
	$18187.39	$17239.45	$21900.00

Thoughtful Boss

Boss — "If this occurs again I shall be compelled to get another janitor."

Janitor — "I wish you would. There's plenty of work for two of us around here."

Good Neighbor Policy

Terry — "What makes you say your neighbor is a cheapskate?"

Jerry — "Well, what would you think of a guy who fixed his lawnmower so you have to drop a dime in a slot to make it go?"

MEMORIAL PAINTINGS

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Brotherhc

Guests seated at the head table at the Washington Fellowship Banc
left to right, Rev. Joseph B. Mohr, Editor of LUTHERAN MEN; Mrs. Frec
Konemann; Fred W. Konemann, former 1st Vice-President, ULCA Brot
hood; Mrs. Frank J. Fife; Dr. Frank J. Fife, President of the Maryl
Synod; Merwyn C. Fuss, President, ULCA Brotherhood; Mrs. Rober
Hamer; Robert C. Hamer, General Chairman, Washington Conven
Committee; Mrs. James Henninger; Judge James Henninger, Toastma

Banquet

anklin Clark Fry, President of the ULCA; Dr. Paul C. Empie, National ran Council; Mrs. Paul C. Empie; Ralph J. Wohlsen, Past President Brotherhood; Mrs. Ralph J. Wohlsen; Rev. L. Ralph Tabor, D.D., Luther Place Memorial Church; Mrs. L. Ralph Tabor; Earle W. Bader, tive Secretary, ULCA Brotherhood; Mrs. Earle W. Bader; Fred J. Sench, President, Maryland Synodical Brotherhood; Mrs. Fred J. Sendel-

Education for Living

by EARL S. RUDISILL

People and Their Habits

ALL ACTION is dependent on the nervous system. We cannot move a finger without it. Reflex acts are set off in the spinal cord — not in the brain. My finger may accidentally touch a hot stove; the report immediately goes to the spinal cord, and at once an impulse goes forth and withdraws the finger. The brain has nothing to do with the removal, but after it has happened we are aware of it.

Voluntary acts originate in the brain's motor area which runs across the upper surface of the brain from temple to temple. They are the results of conscious decision and effort.

It happens, however, that if a voluntary act is repeated a number of times that act may become established as a habit. It tends to become more and more automatic — but less so than a reflex. We may establish all sorts of habits, both desirable and undesirable — the latter being easier to form, since they require little or no effort. Habits of study, politeness, worship, kindness, courtesy, and many others are all to the good, whereas those of carelessness, profanity, fault-finding, neglect of worship and study, and many others are detrimental.

We are almost always in some kind of struggle to break down bad habits and to establish and maintain go ones. Habits of the right sort increa accuracy, reduce the amount of eff needed, cut down fatigue, and ma us more efficient along the lines vored by the particular habit. Pract makes all kinds of action easier a more dependable. The regular chur goer is likely to continue to be pr ent without exception. But when lets down and permits himself make exceptions he may unwittin be starting another kind of habit

A good many years ago Willi James suggested the following ru for habit-forming: (1) make a fi decision for the new habit; (2) the first opportunity to carry it o (3) allow no exception to occur u the habit is firmly established; (do something each day that you do like to do, in order to keep alive power to start new kinds of behavi These rules are still workable Christians may well use them to ma of themselves more reliable chu members and Christian workers.

Do you study next Sunday's les for the adult class? Do you visit sick and new-comers in the commu ty? Do you read your Bible ea day? Do you pray for yourself a others, for the church and the wh world, daily? Do you help with house work? Do you put all y

(*continued on page* 20)

here is the

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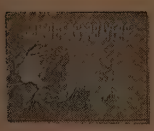

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(*continued from page* 18)

belongings in their places when you have finished using them? Do you pay sufficiently close attention to sermons that you can discuss them with others a day later? Do you start work as promptly in the morning as you quit in the evening? Do you r ply to friendship letters with reaso able promptitude?

All these and many other types action may be established as habit Undesirable ones may be rooted ou How much are you willing to try?

In Appreciation of Ralph J. Wohlsen

by FRED KONEMANN

FOR THE PAST four years The Brotherhood of The United Lutheran Church in America has been richly blessed in having as its president Ralph J. Wohlsen, an outstanding and consecrated layman, one who possesses Christian qualities of leadership. He has led the Brotherhood to a position of utmost importance in the work of the whole church.

Through his leadership, the Brotherhood is now operating on a sound financial basis, has adopted a definite program of supporting the work of the church through its boards and agencies, synodical Brotherhoods have been brought to the realization that they have a real work to do, new congregational Brotherhoods have been organized and chartered, and the men of the church are now moving forward with greater zeal and enthusiasm for Christ and his Church. The Brotherhood has been able to appropriate several thousands of dollars in promoting the program of church-wide evangelism, Christian higher education, and Lutheran World Action.

Ralph Wohlsen has given unstin ingly of his time and talents to th work of the Brotherhood. He has tra eled from one end of the country the other visiting synodical and co gregational Brotherhoods, inspirin them to greater work for the churc Even from a brief resume of his mar activities it is evident that he ha been a faithful steward.

His dedicated abilities and cons crated industry, his sound judgmer sympathetic counsels and dilige care have been devoted to the wel being and progress of The Brothe hood of The United Luthearn Chur in America.

We thank God for giving us Ralp Wohlsen as our leader, and to Ralp Wohlsen we would like to say tha you for your splendid and inspirin leadership, and for your loyal devo ed service to Christ and his Chur through the Brotherhood. Our praye are for God's richest blessings upo this servant of his.

●

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The Christian and His Possessions

by GEORGE S. SCHULTZ

Author

The Rev. George S. Schultz is Director of Stewardship and Finance of the American Lutheran Church. He is a graduate of Capital University and its theological seminary. For five years following his graduation he remained on the campus as a member of the teaching and administrative staff. In 1945 he became assistant to the Director of Stewardship and Finance, and since January 1, 1951, has been head of that department.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

Aims

1. To show that every man is a steward, though not necessarily a good steward.
2. To arrive at a decision concerning what money is.
3. To discover the reasons for Christian giving.
4. To lead to the practice of Christian stewardship.

So YOU WANT to become a steward You've been hearing a lot about th stewardship business and you thin you'd better "join up" and give it try. But in reality you've been a ste ard since the moment you drew yo first breath.

What Is Stewardship?

A steward is simply a user of thin that do not belong to him. Every us is a steward. Because you use thin that do not belong to you — time mind, abilities, money — you are steward of them.

But not all stewards are Christi stewards. Since you are a steward, a since you are a professed Christia your stewardship must be controll by Christian principles.

You are a user but not the owner

Worship

Hymn: "The Advent of our God" — No C.S.B., or No. 4 P.S.H.
Scripture: I Corinthians 4:1,2; Titus 1:7-9 Peter 4:10, 11.
Free Prayer
Special Music
Hymn: "O How Shall I Receive Thee" — 1 6 C.S.B., or No. 6 P.S.H.
Topic
Hymn: "Joy to the World! The Lord Is Com — No. 34 C.S.B., or No. 19 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

the things you possess. God is the owner because (1) he created them; (2) he entrusted them to you; and (3) he holds you accountable for them.

You have an automobile but I do not. I need to make a trip, and you suggest that I use your car. The fact that I drive your car doesn't make me the owner of it; nor does the fact that I am responsible for it; nor the fact that I must account for its safe return. These things only emphasize the fact that I am *not* the owner but the user.

God is the giver of all good gifts, including time. You can't buy extra time, borrow it, rent it, steal it. When God determines you've had enough time, you can't obtain any more. All you can do with time is use it — either wisely (as a good steward); or wastefully (as a poor steward). You can end your time by "taking your life," but that is an unwise use of so valuable a gift.

You possess the gift of certain abilities. Did you ever want to sing like Caruso, or play ball like DiMaggio, or work mathematical problems like Einstein? Then why don't you? (Mr. Caruso is dead and isn't using his talent at the moment.) Obviously the only talents you have or can get are the ones God gave you. All you can do with talents is develop and use them for good, like a good steward; or develop and use them for evil, like a poor steward; or fail to develop them, which is very unwise treatment of so valuable a gift.

How about the more tangible things? Man did not create the steel, wood, rubber, or glass that go into an automobile. These are simply combinations of things which God created and placed in the earth many, many years ago.

Adam undoubtedly discovered that water was good to make things grow, to quench his thirst, and put out fire. But later other men found that water could be turned into steam to warm things up, or made into ice to cool them off, or used to support heavy objects and to activate huge machinery.

Men have been digging deep holes in the ground for years and have found strange things there: water, oil, coal, iron. But just recently they

---

"Living Our Religion"
The 1953 Brotherhood Topics

A Word from the Editor

Most Christian laymen mean to live lives in harmony with their profession, but frequently fail. Their failures are due not only to human weakness and the strength of temptation, but often result from the fact that they have not thought through the implications of their Christian profession and do not clearly see what is expected of them as Christians. The purpose of the 1953 Brotherhood topics will be to help Brotherhood men think through the implications of their religion in relation to some of the problems which confront them in daily life. The outcome in each instance should be action in harmony with Christian profession.

Practical implications of each topic will be brought into sharp relief, and suggestions will be made concerning projects that may be carried out by individual members of the Brotherhood, by the local Brotherhood as a group, and at times even by the national Brotherhood. It should constantly be borne in mind that the theme for the entire year will be: "Living Our Religion."

found uranium, from which to make atomic energy.

Men have been looking into the sky for centuries and seeing nothing. But a few years ago men found that this "nothing" contained waves that can transport sound and pictures. Who knows what additional things God has created and will permit man to discover and use in the future?

God's ownership is not only shown by the fact that he has created all things, but it is shown further by the fact that he has merely *entrusted* these things to man. Such Scriptural admonitions as "Subdue the earth and have dominion over it," "Redeem the time," "Occupy till I come," emphasize the responsibility that man has over God's creation.

God has permitted us to discover many uses of many things that he did not show to Adam and Eve. He has probably given us this greater responsibility because, with the gradual experience of living and the further revelation of his will, we should be able to use things more wisely. The fact that we use so much of God's creation for evil, destructive purposes minimizes neither God's ownership nor our trusteeship. It only shows what poor stewards of God's gifts we are.

A further proof of God's ownership is the fact that we must give an accounting of our stewardship (use). The parables are particularly pointed in setting forth this truth.

What Is Money?

But what has all this to do with the Christian and his money? Is there a connection between time, talents, and treasures? What is money? We like this mathematical equation: time, plus talents, plus opportunities, equal money. Each of these three "ingredients" definitely affect the money that gets into our pocketbooks.

If we consistently waste our time, our pay checks are definitely affected. If we run out of time (die), our income is even more drastically affected. Without time in which to work, we have no money.

But we are not paid because we "put in time." An insurance salesman knows that his commissions depend upon his sales, and his sales depend upon the use of the talents God gave him. A farmer cannot be successful if he spends his time sitting in the farmhouse with his feet propped up on the stove. He must wisely use his abilities, his knowledge, his physical capacities.

The amount of money we earn is further affected by the opportunities that come our way and are accepted. A teacher of science could probably use the same time and the same abilities to earn more money in industry than in teaching. Opportunities offered and accepted affect income.

If the three ingredients of money are God-given, then whose is the money? We fondle it, call it our own, save it, waste it. But all the time it is God's money, only entrusted to us. The same is true of the property we own — homes, automobiles, clothes, even the food we eat. They are simply money in a different form, and just as much a part of God's ownership.

"The law," you say, "makes these

things mine. I buy them, and the law makes me owner." The law is not interested in the God-and-man relationship, but only in the man-and-man relationship. When the law says certain dollars belong to you and certain dollars belong to somebody else, it is only telling you to keep your fingers out of someone else's pocket. The law only assures you of unmolested trusteeship over that which God has entrusted to you.

How Use Money?

What does the Christian do with his money? Much of it he uses for himself and his family. That isn't wrong. Indeed, God's word says he who does not provide for his own, especially his own family, has "denied the faith and is worse than an infidel." God gives us money to enable us to provide the things of this life.

A man saves some of his money. That isn't sinful. God, through Joseph, showed the value of laying up during the "seven fat years" to meet the needs of the "seven lean years."

A man invests some of his money. Investments in themselves are not wrong. In one of his parables, Jesus painted a picture of a "master" who was incensed at a servant who buried his trust and returned it to the master intact but without gain.

It is of utmost importance to observe that *all* our money is a gift of God, a trust to us, and we must account for the wise use of all of it. We must not be misled to think that if we are generous toward the church that gives us license to spend the rest just as we wish. Whether we spend money for food, clothing, and shelter, or save it, every use of it must be to God's glory.

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While such uses can be good stewardship, they are exceedingly poor stewardship, (1) when we become so involved in the use of the gift that we fail to thank the Giver, (2) when we show by our actions that our first concern is to provide for ourselves, and if there is some left over that will go to God, and (3) when the use of our funds is strictly for personal gain, without recognition of the spiritual significance of gain.

God does not normally ask us to give away all we possess. The normal admonition is to give God his portion, and to use the rest also to his honor. Investment which has as its purpose the enlargement of income so that more money will be available to carry out the will of God is also good stewardship.

A grave danger is that we will put God second — after ourselves. Too often what we give to the church is dependent upon "what we can spare." It is amazing what some people regard a necessity! The head of one family of four, with an income of $3,000, finds it possible to "provide

for those of his own household" with $2,500, while a man with an income of $30,000 feels he needs $25,000 to provide the "necessities"! Saving, too, can be poor stewardship, if it prevents honest, adequate giving to God and denies God's ability to provide for those whom he loves. "Seek ye first the kingdom of God and his righteousness."

Failure to practice stewardship comes most frequently through failure to thank the Giver. A small boy on Christmas day is a sight wonderful to behold. Supercharged with enthusiasm and excitement, he tears the wrapper off a Christmas present and, if it is a toy, proceeds at once to put it into operation. We don't expect him to open a package, speak a few words of appreciation, and then calmly begin to play — because he's a boy. But what children we are! We grab a pay check, run to the store, buy clothes, pay the rent, and lay some aside for that certain something we've been wanting for a long time. Like a little boy, we are so busy using our "gift" that we completely forget the Giver. There are too few of us who give to God the "first fruits."

Why Give?

But why give? Not because we try to square things with God; not because it's a good habit; not even because the church has needs. The answer is, because we want to show our thanks to God for what he has given to us. Christian giving is simply the response to our *Christian vocation.* We regard it an act of common decency to thank one another for gifts and favors, and we do it promptly. Could it be said that we are not commonly decent toward God?

Why should giving be so hard for us? It wasn't hard for Jesus to give. It was the natural thing for him. Giving will be natural for us to the degree that we have the mind of Christ. Christian giving does not begin with the pocketbook. It begins with the Word, with prayer, with seeking first the kingdom of God. Hitting our finger with a hammer does not become less painful by continuing to hit it. Nor does *painful giving* become less painful by giving more. The remedy for painful giving is a wiser use of our time and our talents, that the mind of Christ may dwell in us more richly.

How then shall we go about giving? St. Paul says "On the first day of the week let each one of you lay by him in store as God hath prospered him." Our first act of giving is not an analysis of the needs of fellow men nor of the church but an analysis of the goodness of God. We return a portion of all he gives us as one way of saying "thank you." St. Paul would have us do it regularly, just as regularly as we receive.

The portion we separate is strictly a matter between us and God. But those who practice proportionate giving are ready to make a suggestion. They recommend returning at least 10 per cent of our income. This has been found to be not too much for anyone who believes the promises of God, and far too little for those who have been particularly blessed.

Recently we read a modern parable
n giving. It spoke of going to a res-
aurant and, upon leaving the table,
nvariably giving the waiter a tip of
t least 10 per cent. Because most of
s give far less to God, the parable
sked, "Does the waiter do more for
s than God?" or "Do we love the
vaiter more than we love God?"

St. Paul would have us "lay by you
n store" God's portion. Experience
hows that it is easier to give the Lord
is portion if we actually separate it
rom the funds we plan to use for
ourselves. A growing number of peo-
le have a "Lord's Treasury" into
which they put their tithe as the first
expenditure of their income.

Even after we have set aside our
ithe we are still the trustee of it. We
nust wisely distrbute that which we
have returned to God. What a won-
derful privilege! What a fearful re-
sponsibility! Giving is an act of the
heart, and distribution is an act of
the mind. Every cent must be profit-
ably placed so that it will do the most
effective job for God's kingdom.

Now the needs of the church come
into view. The local congregation, the
church-at-large, local agencies, Luth-
eran World Action, and other Chris-
tian programs tell the story of their
work and needs. We become intelli-
gent trustees because we begin to com-
pare, evaluate, and balance each in
relation to the will of God. Strangely,
as proportionate givers, having al-
ready made our gift when we set aside
a portion for the Lord, we do not re-
sent hearing of needs and appeals and
opportunities to apply wisely what
we have given.

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Suppose you were an artist, about to paint a picture called "The Christian and His Money." You might picture the Christian sitting at a table, his empty pocketbook at one side, the money laid out in front of him. Whether the picture would be happy or sad would depend upon the expression on the man's face. And his expression would depend upon how prominent a place he had given to the open Bible in his planning. Money, when valued through the truth of God's Word, is a mighty convenient thing to have.

For Discussion

1. How would you define a *steward?*

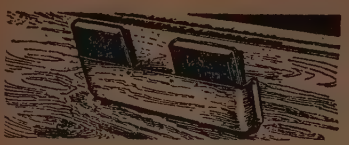
2. On what basis do we say, "God is the owner of all things"?

3. What is money?

4. Is it wrong to spend our money for non-essentials (jewelry, radios, TV sets, vacations, etc.) while some of God's children are in dire need?

5. Is it wrong to save and invest money, in view of the needs which exist in the world?

6. Should every Christian practice



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"proportionate giving"? Is this the same thing as tithing? Should everyone give the same proportion of his income?

7. How can painful giving be transformed into joyful giving?

8. Does Christian stewardship involve *how* we use the gifts intended for Christian purposes as well as the amount of the gifts? How can a Christian determine the manner in which his gifts are to be distributed?

Suggestions for Action

1. Examine the expenditures of the Brotherhood during the past year. Do those expenditures indicate that the Brotherhood as an organization had a real sense of stewardship, or were the available funds used entirely for the benefit of the organization?

2. Plan some project which the Brotherhood will support to the utmost extent of its ability. The opportunities are almost without limit: support of a "parish abroad," regular gifts to the Brotherhood Home Mission Loan Fund, support of a student who is studying for the ministry or diaconate, sponsoring a D. P., providing medical or dental care for someone who otherwise would be without such needed service, improving the facilities and equipment of the church school, beautifying the church property, sending young people to a leadership camp, etc.

My Responsibility
Assignment for the First Meeting

The first topic under the theme "Living Our Religion" is "Our Brothers' Keeper." This topic is important, for it lays foundations for all the topics of the following months.

Can a man live to himself alone? Does he have a responsibility for his fellow men? Is he his brothers' keeper? Does he have a duty to those who live next door and also to those who live far away? Is it not enough for him to have a right relationship with God and let others follow their own course, whatever that may be? Can love of God be expressed apart from love for men? Must love for God inevitably find expression in right actions toward men? What are some of the areas in which we have a responsibility for fellow men, and why?

Here are questions which Brotherhood men should ponder thoughtfully. They are questions basic to the study which is to take place at the next meeting of the Brotherhood. These questions alone could form the basis of a helpful discussion, using the topic material as resource material in discussing the questions. However, the meeting will be further enriched if a few members of the Brotherhood are asked to be prepared to lead in a consideration of the following assignments:

1. Study the budget of your congregation. How do its gifts for others compare with what it spends on itself? Does the division of funds between the local congregation and missionary causes reveal that your congregation has a keen sense of being "your brothers' keeper"?

2. Examine your personal budget. What percentage do you give for benevolences through your church, through community funds, through direct appeals?

3. What welfare agencies — public, private, church-related — are operating in your community? How many church members serve on their boards? What is the implication for Brotherhood men?

4. Does your church have an active Committee on Evangelism? Is your church known in the community as one which is interested in those outside the church?

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A Personal Message to All Congregational Brotherhood Presidents

Dear Brotherhood President:

The 1953 membership dues blanks were forwarded to our synodical and conference treasurers during the early part of October. We urged these treasurers to prepare and mail your congregational dues statements at the earliest possible date.

We hope you have received your 1953 dues statement and that your brotherhood will approve payment at your November meeting and forward your check to your conference or synodical treasurer before January 1, 1953.

Your wholehearted cooperation will enable the synodical and ULCA Brotherhoods to accumulate a working balance during the first quarter of 1953, when the promotional funds for the entire year will be allocated.

As president of your local Brotherhood you will appreciate the fact that the ULCA Brotherhood is now operating on a strict budget. It will, therefore, be necessary to have sufficient funds on hand before we can proceed with the printing of new literature, and other promotional items, including the new Brotherhood manual which was approved by the Washington convention.

Thanking you for your prompt attention, and with kindest personal regards, we are

Cordially yours,
The Executive Committee
of The ULCA Brotherhood

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Lucky Guy

One cold rainy day a man who was not in sympathy with the communist government was marched out to be shot.

"What brutes you fellows are to march me through a rain like this."

"How about us?" complained one of the squad. "We have to come back in the rain."

Snapshots

DR. PAUL C. EMPIE, executive director of the National Lutheran Council, on his return from abroad, reported that "only the lazy or the indifferent could have found the Hannover Assembly unfruitful in regard to content and character of his religious faith," because the Assembly "laid firm basis for the years ahead, even though no world-shaking decisions were arrived at," and it interpreted for Americans as well as to others the need for continued sacrifice in world service, dramatized the world-wide character of the Lutheran Church, and created genuine fellowship between churchmen of 52 nations.

IPRESSED BY the zeal for evange- prevalent in American churches, Rev. Alfred Herrnbrodt, pastor of Worms-Pfifflingen Church in Ger- y, departed from New York after hree-month visiting tour in the ted States, grateful for having had opportunity to see "how the rch here in America fights for individual soul with the strength faith and power of love," instead eing satisfied with having so and many members in a congregation.

HE DANISH Evangelical Lutheran rch of America tentatively chang- its name to the American Evangel- l Lutheran Church by a 225 to 25 e of its 75th annual convention in aha, Nebr. — a decision that must reaffirmed by next year's conven- n before the change of name be- nes effective.

DR. EDWIN MOLL, director of the ar East Branch of the Lutheran rld Federation, is in serious condi- n after an operation for acute pan- atitis, according to word received Hong Kong from Jerusalem by the tional Lutheran Council.

Makes a Difference

lotorist who always insisted on his rights, regaining consciousness:
I had the right of way, didn't I?"
Yeah, but the other fellow had the truck."

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